

## Love & Relations

om ajnana timirandhasya jnananjana salakaya  
caksur unmilitam yena tasmai sri-guruve namah

In attempting to write on this most sublime subject, I find myself at a total loss. Only by the mercy of Guru & Gauranga may these words have any validity or worth. Falling at your blessed lotus feet, I, Cintamani Nama dasa beg pardon for any insincerity whatsoever.

linga-yony-atmika-jata  
ima mahesvari-prajah

All offspring of the consort of the great lord [Mahesvara] of this mundane world are of the nature of the embodiment of the mundane masculine and feminine generative organs.

Brahma Samhita 5.9

This verse of Sri Brahma Samhita describes in plain language how everything of this mundane world is produced of the combination of male and female generative organs; and as Srila Bhaktisiddhanta Sarasvati says in the purport... "Indecorum is merely an entity pertaining to the external custom of society."

Now, it can be readily judged by those with such an analytical nature-that this mundane union propagates the material atmosphere and it's symptoms; which are wanton, gratuitous and licentious.

In simmering down the boiling cauldron of attraction and repulsion which is natural of the reflective nature of the Supreme viz. prakrti and purusha, the sweetness of love can be relished in pleasing cool concordance with the will of Radhika-Krsnacandra. Srila Bhaktivinoda Thakura writes:

"To love is the sole purpose of human life. Many think that the fulfilment of their selfish desires is the primary purpose of their existence, but that is wrong. For love, man can sacrifice all of his own interests."

Priti

The difference between man and woman's lustful attractions and pure divine love is both simultaneously vast and narrow. These two outlooks run parallel to each other and from one angle seem to be inextricably embraced and from another perspective abhorrent of each other. This is another manifestation of the fickle quality of love and Sri Krsna's acintya-shakti.

While undoubtedly being the ultimate meaning of life, love remains an indecipherable antagonist.

I do not know what the nature of that love is or what  
its result will be. The twice-born Candi dasa says,  
"The bondage of love is truly terrible."

How can one define love? since it's nature is to be elusive and tantalizing. The use of the Sanskrit word prema is as abstruse as saying love. For the Vaishnava's the distinction between Krsna Prema or love of Krsna and mundane love between material bodies is known. This clarity of distinction enables those great souls to dive and swim in the great anandambudhi (nectar ocean) of pure, sweet and spiritual love.

Does this mean then, that in our dealings with other living entities love cannot be

shared or experienced? The answer to this question is a resounding no! Love is experiential, anything other than this is not love; therefore to imagine love is not possible. Moreover, the nature of love is for it to be absent in isolation, only in relationship featuring the Supreme can love exist.

yo vedayed vividisum sakhi vedanam yat  
ya vedana tad akhila khalu vedanaiva  
prema hi ko 'pi para eva vivecane saty  
antardadhaty alam asav avivecane 'pi

“O My friend, to an eager student someone may give an abstract explanation of true love, but true love is understood only by direct experience. When one tries to analyse it, true love disappears, and when one does not try to analyse it, true love disappears again.”

dvabhyam yada rahitam eva manah svabhava-  
simhasanopari virajati ragi-suddham  
tac cestitaih priya-sukhe sati yat sukham syat  
tac ca sva-bhavam adhirudham aveksayet tam

“When the heart is free of these two, then pure love gloriously sits on the throne of one's nature. Then one acts to please the beloved, and the beloveds pleasure shows the true nature of love.”

Sri Prema Samputa - 52-53

In these two verses Srimati Radharani Herself speaks on the nature of true love. Her conclusion is that such love cannot be for any other than the very transcendental Krsna. In this connection we must look at the living entities relationship with the Supreme... Gopi-jana-vallabha.

jivera 'svarupa' haya—krsnera 'nitya-dasa'  
krsnera 'tatastha-sakti' 'bhedabheda-prakasa'

“It is the living entity's constitutional position to be an eternal servant of Krsna because he is the marginal energy of Krsna and a manifestation simultaneously one with and different from the Lord...”

Caitanya Caritamrita - Madhya 20.108

Here it is clearly seen that to NOT render loving devotional service is a great waste and surely propitiated by a material misunderstanding. In seeking to serve the personality of Godhead one may still yet misappropriate that service to a material end. The relationship between Bhagavan & Bhakta is of course unlimitedly variable; however, sweetness is the unified characteristic of all rasa.

This is the difference between lust and love; the inherent sweetness and intensity of true love's wild passion completely eradicates the so called pleasure of mundane lust. In searching for a logical answer to the question "How should living entities engage in loving affairs with Krsna" one will always be thwarted. True love's spontaneity is its blazing engine, and since Krsna is directing everything by His sweet will—only by His grace can true love be encountered.

Suddha-bhakti is the only way by which to attract Sri Krsna

(krsnakarsini) and can be summarised thus: 'bhakti is the unpolluted, congenital activity of the individual living entity in harmony with the Supreme.'

When a materialistic mental concoction causes Bhakti Devi to flee then detestable prurience raises its ugly head. In this way the marriage rite is promoted; however, if the entities involved are possessed of the inclination for bhukti-jnana and mukti-jnana i.e. possessive enjoying mentality and desire for liberation then Bhakti Devi will certainly feel suffocated, strangled, and will no doubt depart. Therefore it is essential for persons married or otherwise to always remember Krsna and never forget Him. Bhakti-rasa is categorically necessary for any truly spiritual relationship and it is the source of all auspiciousness.

In the preface to Nectar of Devotion Srila Prabhupada writes:

"The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else. This propensity is present in every living being. Even an animal like a tiger has this loving propensity at least in a dormant stage, and it is certainly present in the human beings. The missing point, however, is where to repose our love so that everyone can become happy. At the present moment the human society teaches one to love his country or family or his personal self, but there is no information where to repose the loving propensity so that everyone can become happy. That missing point is Krsna..."

In the same way that Jesus said 'hate the sin and not the sinner' we could do well to 'love the love and not the lover.' Spiritualising our relationships by serving Krsna in His inconceivable form we can please Him and bring about indescribable ecstasy for our fellow Vaishnavas. Realization of anything less than sat (existence), cit (knowledge) and ananda (bliss) is incomplete. This is our constitutional position and hearts desire. As the vedic aphorism 'ananda-mayo 'bhyasat' states: "The Supreme Personality of Godhead is by nature full of joy." so are we individual jiva souls composed of the capacity for tasting spiritual rasa. This is only possible in connection with Krsna.

jivato jadato vapi  
bhagavan sarvada prthak  
na tau bhagavato bhinnau  
rahasyam idam eva hi

Bhagavan (the Supreme Personality of Godhead) is eternally different from the individual souls and from matter. However, the souls and matter are not different from Bhagavan. This is a great secret.

Tattva Viveka - Dvitiyanubhava 6

Bhaktivinoda Thakura writes in his own commentary:

"My potency is eternally different from Me and not different from Me. How it is not different from Me is not easily seen. How it is different from Me is easily seen. It is different from Me in two ways: as a reflection (abhasa) and as darkness (tamah)." Here "abhasa" refers to the individual spirit souls and

"tamah" refers to the material world. Thus the individual spirit souls and the material world are both My potencies. That should be known."

Knowledge of the simultaneous oneness and difference of Bhakta and Bhagavan may revolutionise one's propensity for bhakti; and when such bhakti is present the dark reflective qualities of the material atmosphere evaporate. As Bhaktivinoda Thakura states: 'this is a great secret', it is however an open secret, that remains esoteric no matter what. Only by opening the honey pot of love and relations, in mellifluous cadence with Govinda can true love burgeon forth and drown us in it's rapture.

Love: for better or worse? that remains to be seen, for this understanding of the connection between God and man also re-inspires the question of direction!?! All consciousness, strength and action being directed solely by His (God's) will 'svabhaviki jnana-bala-kriya ca.'

Therefore the potency of bhagavat-rati, which is the means and the end of sadhana-is available to all. If we but free ourselves from the materialistic demeanour and relish the bliss in inscrutable association of Bhakta & Bhagavan then an ever fresh and infinite life awaits us.

Cintamani Nama dasa  
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